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By HENRY STUBBES, Minister
of the Gospel.

Acts 23. 1. *I have lived in all Good Con-*
science before God until this day.

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To the Readers CONSCIENCE

CONscience; how thou wilt take it I know not: however I have adventured to write a few lines unto thee, because I know thou art well acquainted with my Reader, and canst do much with him if thou wilt; and if thou be good Conscience thou wilt. Naturally good I know thou art. I would hope that thou art Spiritually good, purged from dead works by the Blood of Christ, Heb. 9. and made good by the power of

property. Even thoſe (John. 8. 6.
) *that tempted Chriſt, that they might*
have ſomething to accuſe him of, were
convicted of their Conſciences; their Con-
ſciences deale plainly with them, and told
them the truth, that they were not with-
out ſin.

Conſcience, thou art the Candle of the
Lord ſearching the inward parts, the moſt
ſecret thoughts, deſires, and intents of the
heart, Prov. 20. 27. *according to that of*
the Apoſtle, 1 Cor. 2. 11. What man
knoweth the things of a man, ſave the
ſpirit of a man within him? *Thou didſt*
Pharaoh that he was wicked, Exod.
and Joſeph's *Bretheren, that they*
were Gen. 42. 21. *and* Judas *that*

queſt to thee; and ſeeing thou always lodgeſt in the boſom of my Reader, thou canſt not want an opportunity to do what I ſhall requeſt of thee. My Requeſt is this, That thou wouldſt deal honeſtly with my Reader, and tell him the truth of his eſtate what it is.

If he be a child of wrath, and in the gall of bitterneſs and bond of iniquity, *tell him ſo, and ſay to him as* Peter *to* Simon Magus. *Acts.* 8 23. I perceive thou art in the gall of bitterneſs and bond of iniquity, a child of wrath, *and the wrath of God will come upon thee if thou continue ſo,* Eph. 5. 6.

If my Reader do live after the fleſh *and ſure thou canſt tell whether he* [illegible] *that*

If he remember not the Sabbath day to keep it holy, give him no reſt, till thou haſt gotten him to read and ponder upon what is written. *Jer.* 17. 27.

If he be an idle, ſlothful, unprofitable ſervant in the Lords work, ſhew him *Mat.* 25 30.

If he be an unfruitful tree in the Lords vineyard, prevail with him (for thou canſt do it) to read again and again the words of Chriſt, *Luke.* 13. 7, 8, 9. ſhew him alſo, *Matth.* 7. 17. and *Heb.* 6. 7, 8. Say to him, Why doſt thou not take the Bible and read it?

Conſcience, if my Reader believe not in Chriſt, if he do not obedientially reſt him alone for ſalvation, tell him tha

never ſee the Lord; and let him not be quiet till he has taken the Bible and read it in *Heb.* 12. 14.

If he be unregenerate, tell him, he cannot (if he continue ſo) ſee the Kingdom of God. Put the Bible into his hand, and bid him read, *John* 3. 3, 5.

Conſcience, if my Reader be a neglecter of that great Salvation profered in the Goſpel, and continue ſo, tell him that he cannot eſcape *Damnation*, and ſhew him, *Heb.* 2. 3.

If he turn away from him that ſpeaketh from Heaven to him, tell him that he cannot eſcape the wrath of God; and ſhew him *Heb.* 12. 15. and *Act.* 3. 23. and ask him whether he be not afraid of deſtruction?

And if he ſhall ſtill refuſe to hearken, and ſtill pull away the ſhoulder, and ſtop his ears, and make his heart like an Adamant ſtone, tell him that *great wrath will come upon him*, Zech. 7. 11, 12.

Conſcience, if my Reader be one of that black catalogue 1 *Cor.* 6. 9, 10. or a doer of the works of the fleſh, *Gal* 5. 19, 20, 21. tell him, that he ſhall not inherit the Kingdom of God. And if

he ask thee what warrant thou hast to say so, refer him to the fore-cited Scriptures.

Conscience, if my Reader should be fearful, unbelieving, abominable; if he should be a Murderer, a Whoremonger, a Sorcerer, an Idolater, a Liar; tell him that if he continue such, he must have his part in the lake that burneth with fire and brimstone; and make him read Rev. 21. 8.

Conscience, if my Reader be a proud person, tell him from God, that God is able to abase him, *Dan.* 4. 37. and will be above him, *Exod.* 18. 11. and bring him down, *Psal.* 18. 27. and low, *Prov.* 9. 29. even to destruction, *Prov.* 16. 18. and 15. 25. Get him also to read *Isaiah.* 2. 11. to 18. and *Isaiah* 3. 16. to the end.

If my Reader be a covetous person, good Conscience, let him know from the Word of God,

1. That he is a troubler of his own house *Prov.* 15. 27.

2. That he is in Gods account an Idolater, *Col.* 3. 5 *Eph.* 5. 5.

3. That he is hated and abhorred of God, *Psal.* 10. 3.

4. That he is sorely threatned, *Isa.* 5.

c. *Iſa.* 10. 1, 2. *Job.* 20. 15, 19, 20, and 27. 16, 17, 18. 1 *Cor.* 16 10 And get him to read 1 *Tim* 6. 9, 19.

And Conſcience, if my Reader be a voluptuous perſon, an adulterous unclean perſon, I muſt intreat thee to ſend him to the Bible, and to ſee that he read and conſider theſe following Scriptures of the Old and New Teſtament; *Prov.* 2. 18, 19. *Prov* 5. 3, 4, 5, 6. *to* 14 *Prov.* 6. 26, 32, 33 *Prov* 7. 21. *to the end of the chap. Prov.* 22 14. *Prov.* 23. 27. *Prov* 29 3. *Eccleſ* 7. 26. 1 *Cor* 5. 9. 1 *Cor* 6. 9, 10. *Eph.* 5, 5, 6. *Heb* 13. 4. *Rev* 21. 8. *and* 22, 15.

Good Conſcience be at him again and again, and never leave him till thou haſt gotten him to go into his Cloſet, and there to ſpend one quarter or half an hour in pondering on thoſe Scriptures.

Conſcience, do thy office; thou art Gods Deputy, fail not to be faithful.

Poſſibly thou mayeſt lay, That thou haſt done it again and again, but they will not hear, they are deaf to me as well as to you. But Conſcience, if thou be a good Conſcience, ſpeak louder, ſpeak not with ſo low a voice, lift up thy voice like a trumpet, for thou art ordained a

Preacher to ſhew my Readers their tranſgreſſions and ſins.

Be not ſilent whether they will hear, or whether they will forbear, yet ſpeak unto them. I know my Readers, many of them, will endeavour to ſilence and ſtop thy mouth; they do not love to be told of their faults, or what their eſtate is: but Conſcience be not thou rebellious, but do that which is thine Office to do. I know thou haſt much to charge my Readers with.

Some of them (thou knoweſt) do neither read the Scriptures, nor pray in their Families, nor Catechize them that are committed to their charge.

Others pray not in their Cloſets, nor do they commune with their own hearts about their ſpiritual eſtates; they examine not themſelves, whether they be in the Faith, or whether Chriſt be in them; they compare not themſelves with the Word of God, to know how it is with them.

Some ſpend their time and ſtrength, and Eſtates in Rioting and Drunkenneſs, in Chambering and Wantonneſs, in Striſe and Envying.

Some trifle away their precious time in

in Taverns, Ale-houſes, Play-houſes, Coffee-houſes.

Some embrace this preſent world with *Demas*.

Some are lovers of Pleaſure more than lovers of God.

Some acknowledge God in their words, and in their works deny him.

Some have left their firſt love.

Some are lukewarm, neither hot nor cold.

Some ſay Lord, Lord, but will not do the things that he ſays unto them.

Some believe not with their Hearts what with their Mouths they ſay they do believe.

Some confeſs ſin with their lips, but do neither mourn for it, nor hate it, nor turn from it with their Hearts.

Some pray for that they would not have.

Some hear the Word, but will not do it.

Some love in word and tongue, but not in deed and truth.

Some faſhion themſelves according to this world, yet would not be thought to be of the world.

Some Dedicate and Devote the

Children to God, to the ſervice of that one God who is Father, Son, and Holy Ghoſt; and when they have ſo done, they alienate them from his ſervice to the ſervice of the World, Fleſh, and Devil, breeding them up in Idleneſs, Pride, and Wantonneſs. Never, or never to any purpoſe, minding them of their Baptiſmal Covenant and Engagement, to be wholly and only the Lords.

Some neglect relative Duty, (as thou Conſcience knoweſt very well.)

Are not ſome Husbands bitter to their Wives, and ſome Wives diſobedient to their Husbands?

Do not ſome Parents provoke their children to wrath? and do not ſome Children diſhonour their Parents?

Do not ſome Maſters deny that which is juſt and equal to their Servants? and are not ſome Servants unfaithful to their Maſters? Doſt thou not know all this to be true, Conſcience? Doubtleſs thou doeſt, and doubtleſs thou doeſt often nip and twinge them for it. But good Conſcience make them feel, make them ſmart, let them not go on in peace, diſturb them, haunt them continually tell them their own, and take a fit time and ſeaſon for it.

My

SERMON I.

JOB XXVI 7.

My Righteouſnels I hold faſt, and will not let it go: my Heart ſhall not reproach me ſo long as I live.

MY *Righteouſnels I hold faſt.* His Friends would have robb'd him of it, would have perſwaded him out of it, would have argued and diſputed him out of it, but you ſhall not do it ſaith *Job*; I ſtand up in the defence of it, I hold it faſt, I will not let it go: Say what you will, do what you can, I will maintain my integrity, I am not an Hypocrite as you would have me think I am, I am not an unrighteous man as you would ſpeak me to be, and as you would have me take my ſelf to be; no, my Righteouſnels will hold faſt, I will not let it go;

pull

pull while you will, I will hold it faſt. Take we up the like Reſolution: there are ſome that pretend to be friends, pretend friendſhip and kindneſs, but act the part of *Job's* friends here. Oh how many are there that would ſpoil us of our Righteouſneſs! the World, the Fleſh, and the Devil, pull to take it away; Hold we our Reſolution not to let it go. Should I let it go, (ſaith *Job*) my Heart would reproach me, would upbraid me; my Conſcience would accuſe me of wrong done to my ſelf, which is worſe than doing wrong to others It is bad to wrong others, much worſe to wrong our ſelves: therefore he is reſolved, *My Heart ſhall not reproach me, no not ſo long as I live.* In which words you have *Job's* holy reſolution, *My Heart ſhall not reproach me.* My Heart, that is my Conſcience, for ſo Heart is to be underſtood, 1 *John.* 3. 20, 21. *If our heart condemn us, God is greater than our heart: And if our heart condemn us not, &c.* that is, our Conſcience. So that by Heart you muſt hear underſtand Conſcience. *Conſcience*! Is there any ſuch thing in the World? Sure one would think that Conſcience had been dead long

long ago, and that there was no Conſcience now alive in the World. But (Sirs) it will have a Reſurrection aſſure your ſelves, for it is of an Immortal Nature; and though it may ſeem to die, it will have a real Reſurrection. Sleep is the image of Death, and Conſcience may for awhile be aſleep, but as ſure as ever thou didſt awake when thou waſt aſleep, Conſcience will awake ere long: and when it ſhall awake, it will make you look about. *My Conſcience ſhall not reproach me*, ſhall not upbraid, ſhall not accuſe me of any wrong done to my ſelf, nor of any omiſſion of what is my Duty, nor of any commiſſion of what is Tranſgreſſion, it ſhall not accuſe me, either for omitting what God hath commanded, (and God hath commanded me to preſerve my own Integrity, and to ſeek my own peace and quiet;) or accuſe me for committing what God hath forbidden, God hath forbidden me the wronging of my ſelf, and Conſcience ſhall not accuſe me for doing what God hath forbidden, ſo long as I live. Hitherto his Conſcience accuſed him not. O Excellent *Job*! A man more righteous

than

then his Neighbour. Indeed he was one that had the Commendation of God himſelf; no wonder he doth ſtand up in his own juſtification, being a perſon that had *Gods* ſo great Commendation. *Job.* 1. 1. *There was a man in the Land of* Uz, *whoſe name was Job, and that man was perfect and upright, one that feared God and eſchewed evil.* And a further *Commendation* the Lord gave him, *ver.* 8 *Haſt thou not conſidered my Servant Job, that there is none like him in the earth?* &c. No wonder that he ſtands upon his own Juſtification. Hitherto I have ſo lived that my Conſcience cannot accuſe me, and he was reſolved ſo to live. I will have a care (whatever I ſuffer) to have Conſcience on my ſide: I will have Conſcience to be my Friend, I will not do any thing that ſhall occaſion Conſcience to be my Foe; For I were better to have all the World, yea if there were ten thouſand Worlds, it were better for me to have them all to be my mortal enemies, than to have Conſcience to be my enemy.

Now it will be needful to conſider what Conſcience is that is ſo great a Friend

Friend or Foe: it will be the beſt Friend or the worſt enemy, according as your carriage towards God and Man ſhall be. I ſhall ſhew,

1. *What Conſcience is.*
2. *About what it is imployed.*
3. *How it is imployed.*

And then when I have ſo done, I ſhall tell you and prove it, that it ſhould be your greateſt care ſo to live, that Conſcience, may not reproach you whileſt you live; and then give you reaſons of it, and then Apply it.

1. General. *What Conſcience is.*

Briefly. Conſcience is a mans Judgement of himſelf, *i. e.* Of his Eſtate and Actions: Or thus, if you will; *Conſcience is a Power of the Soul; for the Soul is endowed with Noble Powers and Faculties, Underſtanding, Conſcience, Memory, Will and Affections: and Conſcience is not the leaſt of them. I ſay, Conſcience is a Power of the Soul taking notice and bearing witneſs of all a mans Thoughts, Words and Actions; and as it finds them either to agree or not agree with the Rule, it accuſes or excuſes, abſolves or condemns, comforts or torments.* This is Conſcience. Do you think there is any ſuch

Inhabitant in you? It may be some have taken no notice of any such Inhabitant in the House of their Soul, whether there be any such Power of the Soul or no. I say it again, Conscience is a Power of the Soul, taking notice, and bearing witness, (it takes notice that it may bear witness) of all a mans Thoughts, Words, and Actions; and as it finds his Thoughts, Words, or Actions, to be either agreeing or not agreeing with the Rule, so it doth excuse or accuse, absolve or condemn, comfort or torment. This is Conscience.

1. It is a Power of the Soul; it is called Heart, 1 *John.* 3. 30. *For if our heart condemn us, &c.* and *Eccles.* 7. 22. *For oftentimes also thine own heart knoweth, &c.* It is called likewise the Spirit of a man, *Prov.* 18. 14. *The Spirit of a man will sustain his infirmities, but a wounded Spirit who can bear?*

2. Conscience is a Power of the Soul taking notice; it is a most curious Observer. Conscience is very quick sighted. It is continually prying, though we do not observe and take notice of it; yet so it is. What is said of God, *Psalm* 139. 3, 4. is true of his Deputy: Who

is that? it is Conscience. Conscience is no mean thing, it is Gods Deputy, and what is said of God in that place is true of Conscience; *Thou compassest my path and my lying down, and thou art acquainted with all my ways, for there is not a word in my mouth, but lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before.* So that a man cannot stir but God seeth, and Conscience seeth; and knoweth and taketh notice of it; and one would wonder how Conscience will revive what was done seven years, and three times seven years ago. Conscience will whisper in your ear, this was in your heart, and this was in your tongue, and this was in your hands, this was thought by you, that was spoken by you, and that was done by you: that which we had utterly forgotten, how freshly many years after doth Conscience bring it to mind? Conscience took notice of it, and did well observe it. Thus Conscience is a Power of the Soul taking notice.

And bearing *witness*, it taketh notice that it may bear *witness*, if it should not take notice it could not bear

witneſs. Can a man bear witneſs of that *which* he never *knew*, which he never ſaw, nor heard? *Rom.* 2. 14. The Apoſtle ſpeaking of the Gentiles, ſaith, *Having not the Law, they do by nature the things contained in the Law: theſe having not the Law, are a Law unto themſelves, which ſhew the work of the Lord written in their hearts, their Conſcience alſo bearing witneſs.* It is an old proverbial ſpeech, *Conſcience is a thouſand Witneſſes*; nay it's more than a thouſand or ten thouſand Witneſſes; that one Witneſs is enough to caſt us. If Conſcience be a Witneſs, there is no need of any further Witneſs. As they ſaid of Chriſt, *What need we any further witneſs, we have it from his own mouth?* So will the Lord ſay to the Sinner, What need any further Witneſs, his own Conſcience is witneſs? You read of the Teſtimony of Conſcience, ſometimes it is for, and ſometimes againſt.

1. It is ſometimes for us, as 2 *Cor.* 1. 12. *This is our rejoycing* (ſaith the Apoſtle) *the teſtimony of our Conſcience, that in all ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the grace*

done, though done by his instigation and temptation: see *Zech.* 3. 1. Poor Creatures are tempted to destroy themselves; well, God delivers them, and now they are ashamed. O what a shame is this (saith the Devil) that thou hast attempted to destroy thy self? how canst thou look any body in the face *without* shame? go and destroy thy self. This was the case of a poor creature that I have *twice* spoken with; once she attempted to drown herself; I spake with her and gave her the best counsel I could: she *answered* me, I am ashamed, I am ashamed, I cannot go about any thing. Not many days after she went into a Wood to cut her own Throat, but God delivered her: But this poor Creature is still under discontent, the Devil doth remember her. I beseech you consider how many Witnesses there are of all that you do; you think to sin in the dark, and to do it so that no eye shall see you; you think to draw the Curtains and then none can see you, but you deceive your selves, it is Noon Day with God still, and so it is with Angels, and with the Devil too; there is nothing hid from them. Men know, they

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are our Observers. Some have their eyes in their heads, and see that which should make their eyes weep and trickle down with tears, and if they have any Zeal for God, the sight of their Eyes will affect their Hearts. And besides this, Conscience also knows, and therefore called Conscience, (as some think) because it knows with others. It knoweth with God, with Angels, with Devils, and knows it to be all true which God lays to our charge, and what the Devil lays to our charge; so that Conscience is a Knowledge together with others. *Rom.* 2. 9. *My Conscience bearing me witness.* My Conscience co-witnessing, my Conscience witnessing together with God; God knows it, and doth witness it; and my Conscience knows it, and doth witness it; and my Conscience together with me knows it.

There is a double Act of the Understanding, there is a Direct Act whereby we know a thing, and there is a Reflect Act whereby we know that we know it. And this is the Action of Conscience.

Ps. 51. 12. *For our transgressions are multiplied before thee, and our sins witness against us; for our transgressions*

are with us, & as for our iniquities we know them, we know that we have sinned. So that Conscience is a recoiling or a reflection of the Soul upon it self; according to that of *Paul.* 1 *Cor.* 4. 4.

II. *General.* I come in the next place to shew about what Conscience is imploy'd. It is imploy'd about the whole man and all his actions. It hath a Commission thus to employ it self about the understanding, how that doth Act, about the memory to observe *how* that doth act, about the will how that doth act, & the Affections how they do act, it is imployed to observe whether the man be sanctified or not, and it is imployed about his Actions whether they be good or bad, about our actions towards God or Man, towards our selves or others. And it is imployed about every thing that is either a Sin or a Duty. Conscience is imployed to observe how you eat and drink, it is imployed to observe how you dress and habit your selves, how you buy and sell, and deal and trade in the World; it is imployed to observe how you read the Scripture, pray in your Family, in your Closet, and in the Congregation, how you sanctifie the

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Sabbath, receive Sacraments, how you ſpend your time, how long you ly a Bed in a morning, how late you ſet up at night, and about what; to obſerve how you carry your ſelves alone, and how you carry ſelves in Company, to obſerve what you do in the Streets, or in the Field, in this place or in the other place, in this Company or in the other Company; it goeth along with you, and it will never leave you. God help me to mind this. I hope you will make the ſame prayer for your ſelves, that I make for my ſelf.

III. *General.* How Conſcience is imployed. From the Deſcription of Conſcience which I have given you, you may underſtand that Conſcience hath ſeveral Offices, the Office of a Notary or Regiſter, the Office of a Witneſs or Accuſer, the Office of a Judg or a Condemner, the Office of a Comforter or a Tormenter; Conſcience is imployed in ſuch Offices as theſe are, and Conſcience will firſt or laſt be faithful in the executing of them, and it will do its Office to purpoſe.

1. It is imployed as a Notary or Regiſter to write down all we do; to write

it down as with the point of a Diamond, to Book it down and Seal it up, that it may come to light again.

2. It is imployed as an Accuſer, when we do amiſs, when we *warp* from the Rule.

3. It is imployed as a Judge, to paſs ſentence of life or death. Oh, Sirs, how many poor ſouls are condemned by their own hearts? Their own Conſciences tell them, Thou art a Damned Creature, thou art an undone ſoul: It may be Conſcience as yet doth not ſit in Judgment, it is not Seſſions or Aſſizes time with you, it may be it is adjurned and put off to a longer time. But aſſure your ſelves the time will come, the time is at hand.

4. Conſcience is alſo imployed as a Comforter, as an Acquitter and Abſolver if we do well. 2 *Cor.* 1. 12. *This is our rejoycing, the teſtimony of our Conſcience, that in ſimplicity and godly ſincerity, &c. we have had our converſation in the world.* What greater rejoycing than this? when Conſcience ſhall acquit me in the preſence of God, when Conſcience ſhall be able to ſay as *Hezekiah*, *Remember O Lord, how I have walked before thee in truth*

and with a perfect heart, and have done that which is good in thy ſight. Oh what a comfort will it be when Conſcience ſhall reflect upon its believing in Chriſt, upon its confeſſion of ſin, repentance and tears, ſighs and groans for ſin. This is my rejoycing, the teſtimony of my Conſcience; that I have been alone in a corner in my Cloſet with tears in mine eyes, and ſorrow in my heart, that I have rolled my ſelf on Chriſt and caſt all my care upon Chriſt.

Then as a Tormenter Conſcience is imployed. When Conſcience ſhall recoil, and thus reflect upon a man. When thou ſhouldſt have been in thy Cloſet thou waſt here or there in the Street or in the Field, in the Coffee-Houſe or Taverns: when thou ſhouldſt have been with God alone, thou haſt been elſewhere. Thou couldſt ly down and riſe up without having God before thine eyes; thou couldſt eat and drink without fear and without rule, and buy and ſell, and habit thy ſelf without fear. There is as much danger in habiting and dreſſing our ſelves, as in eating and drinking; O what if this

dress should be a snare, what if this should occasion the commiting of Adultery; *He that looks upon a Woman to lust after her* (saith Christ) *hath committed Adultery with her already in his heart.* Saith one, There is a fine clean skin, and so saith a second, and a third; but do you know what temptation may lye in a naked skin: the Lord help us to take heed of it. I would commend you a little Book, it is but three pence price, it is called, *The Hairy Comet*, very fit for an Hairy Age. This is indeed an Hairy Age; God deliver us from false Hearts, for we can see almost nothing but false Hearts every where. Assure your selves, Conscience will have a Bout with men for this another day.

Conscience will not let this go unobserved: Conscience doth write down this, and will hereafter find a time to read it to you: It may be the Wife will say I must please my Husband, and the Husband will say I must please my Wife. But have a care I beseech you to please Conscience, that it may not be against you another day. See that Conscience

be for you, and that Conſcience may have no cauſe to upbraid you, and torment you another day. Let *Jobs* care be your care; let not Conſcience reproach you ſo long as you live. I beſeech you, earneſtly, let it be your great care to have *A Conſcience void of offence towards God and towards Men*; towards your ſelves and others. And if you ſo do, you will have no cauſe to repent your being here to hear this Leſſon.

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David's Conſcience was aſleep for a great while, but afterwards *Nathan* cometh to him from the Lord, and rouſeth Conſcience, and then Conſcience ſet moſt violently upon him; as appears by *Pſal.* 51. where he complaineth of broken bones, and prayeth that the bones which were broken might rejoyce. So *Joſeph's* Brethren, they heard nothing of Conſcience a great while, but at laſt Conſcience twinges them, at laſt Conſcience put out his envenomed ſting, (no ſuch ſting as the ſting of Conſcience) at laſt Conſcience taketh them by the throat, *Gen.* 42. 21. *And they ſaid one to another, we are verily guilty concerning* [*the bloud of*] *our Brother, &c.* though men do with the Harlot for a great while wipe their mouths, and ſay, What evil have we done? As *Joſeph's* Brethren, they ſold their Brother *Joſeph*: Conſcience ſaid never a word to them, let them alone a great while: they came and told their Father a lie, and Conſcience ſaid never a word to them, when they told their Father that *Joſeph* was ſlain: they ſaw their Father mourning as if he were going down into the Grave, Conſcience ſaith nothing all

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the while: a Famine cometh upon the Land, Conſcience yet ſaith nothing to them: at laſt they come down into *Egypt*, there they meet with hard uſage, and are in danger of Impriſonment. Now Conſcience beginneth to rouze up it ſelf like a Lyon, to tear and devour, then they cry out, *Verily we are guilty concerning the bloud of our Brother.* You ſee Conſcience had an awakening time, though it had been aſleep; the Morning came for its awakening. So *Judas's* Conſcience was aſleep for a great while: and one would wonder that it ſhould ever be ſo faſt aſleep as it was, *Mat.* 26. 15. You may read there ſome paſſages of it. He goeth to the Chief Prieſts and maketh a Bargain: *What will you give me, and I will deliver Jeſus to you?* and they *covenanted with him for thirty pieces of Silver*: there he maketh a bargain for a little Silver to ſell his Lord and Maſter, and to betray innocent bloud: Conſcience ſaith never a word to him. Further; he ſought for opportunity to betray Chriſt, yet Conſcience ſaith nothing to him: v. 21. when he was come into the preſence of his Maſter, he came with the Diſciples

to

to the Paſſover, yet Conſcience ſaith nothing to him all the while: when he was at the Paſſover and eating, Chriſt telleth his Diſciples that one of them ſhould betray him; yet *Judas*'s Conſcience *ſaith* never a word to *him*, but letteth him alone all this while. Nay further, when the Diſciples at theſe words were exceeding ſorrowful, and began to ſay every one of them, *Lord is it I?* yet *Judas*'s Conſcience ſaith nothing to him. And Chriſt ſaid, *He that dippeth his hand with me in the diſh, the ſame ſhall betray me:* yet his Conſcience was aſleep all this while. Further, *ver.* 24. Chriſt pronounceth a Wo to that man by whom he ſhould be betrayed; yet the denunciation of that Wo did not awaken *Judas*'s Conſcience; *Wo to him; it had been good for that man he had never been born.* It is matter of admiration and amazement, that his Conſcience ſhould be ſo faſt aſleep; the Devil entred into him; and rocked Conſcience aſleep, till he might be ſure to do him miſchief enough; *ver.* 25. Then *Judas* which betrayed him, put the queſtion and ſaid, *Maſter, is it I?* Methinks his Conſcience

ſhould

ſhould have flown in his face like a Maſtiff. Nay further ſaith Chriſt, *Thou haſt ſaid*; thou art the man: and yet for all this *Judas*'s Conſcience was not awake. This is indeed matter of admiration, that a mans Conſcience ſhould be ſo faſt aſleep. But how many inſtances of ſuch ſleepy Conſciences do this very age afford? But doth *Judas*'s Conſcience ſleep always? No, *Then Judas which betrayed him, when he ſaw that Jeſus was condemned, he brought again the Thirty pieces of Silver to the Chief Prieſts, and ſaid, I have ſinned in that I have betrayed Innocent blood.* But miſerable comforters were thoſe Chriſt-Buyers, they bought him to be crucified; they did reply to him when he ſaid, *I have ſinned*; *What is that to us? ſee thou to that. And he caſt down the thirty pieces of Silver in the Temple, and went and hanged himſelf.* And now his Conſcience was ſo awake that it would not ſuffer him to live. I aſſure you, howſoever Conſcience will be aſleep for a great while, yet the time will come that Conſcience will do its office; and therefore it doth greatly concern us to take great care that

that Conſcience may have no occaſion to reproach us. O happy *Judas* if thou hadſt never made a bargain to ſell thy Maſter, and hadſt never ſought opportunity to betray him! O happy, if thou hadſt never accompanied the Band of Souldiers, that came to apprehend him! but he came along with the Band of Souldiers, and gave them the Sign, *The Man whom I ſhall kiſs is the Man, hold him faſt* : Yet Conſcience did not reproach him. But let men do what they can to ſtop the mouth of Conſcience, it will ſpeak at laſt, and they will be biting words. Carnal Reaſonings cannot ſtop it, carnal Pleaſures cannot bribe it, nor any variety of diverſions ſilence it. *Cain* you know he was quiet a while. *Gen* 4. 13. But after a while *Cain's* Conſcience did reproach him, would not let him alone. *Belſhazzar*, he is merry a while with his Courtiers and Companions in drinking Wine in Bowls, but after he falls a trembling and his knees ſmote one againſt the other, and he grew pale when he ſaw the hand writing on the wall. Conſcience will ſee an hand writing not on the Wall, but in this book. I have ſpoken with ſome poor

Souls, that could ſay, this Word is againſt me, and that Word is againſt me; there are *words* enough in this Book againſt you. Conſcience will one day awake and reproach and will not be bribed, will not have its mouth ſtopt. This is one great reaſon why we ſhould be careful to live, that *Conſcience* may not reproach us while we live, for the reproaches of Conſcience are unavoidable.

Reaſon II.

Another reaſon why we ſhould take all poſſible care that Conſcience may have no occaſion to reproach us, is becauſe the reproaches of Conſcience are *Intollerable*, there will be no bearing of them. *A wounded Spirit who can bear?* None are able to bear it. Many inſtances might be given; you may read *Job* 7. 13, 14, 15. *When I ſay my Bed ſhall comfort me, my couch ſhall eaſe my complaint; then thou ſcareſt me with dreams, and terrifieſt me with viſions, ſo that my ſoul chuſeth ſtrangling, and death rather than life.* Oh Sirs, what a caſe will the terrours and accuſations of Conſcience bring the poor creature into? *Job* 10. 1. *My ſoul is weary of my life.*

I will leave my Complaint upon my ſelf, &c. Pſalm 32. 3,4. *When I kept ſilence my bones waxed old through my roaring all the day, &c* All this was occaſioned through the reproaches of Conſcience. I might add, *Prov* 12 25. *Heavineſs in the heart of a man maketh a man to ſtoop.* I have known thoſe that have been bowed together by reaſon of the agonies of Conſcience. I knew one, at whoſe Eyes and Ears Blood hath guſhed forth by reaſon of the Agonies of Conſcience. *Prov.* 17. 22. *A merry heart doth good like a medicine, but a broken ſpirit dries the bones* You know *Judas* did chuſe rather to die than endure it. *Binney* and *Baynham* (after they had abjured) felt ſuch pangs ſuch a Hell in their Conſciences, till they had openly profeſſed their ſorrow for it, as they would not have felt again for all the world. *Daniel* choſe rather to be caſt into the Lyons Den, then to carry a Lyon in his boſom, *viz* an enraged Conſcience. *Richard* the Third was a terror to himſelf after he had murdered his two innocent Nephews. *Charles* the Ninth of *France*, after that bloody Maſſacre by which his Conſcience was enraged, could

not endure to be awakened in the night, without Muſick or ſome other diverſion. Thus much for the Reaſons of the Point: I proceed to the

APPLICATION.

USE. I. Of Reproof. The firſt Uſe ſhall be for Reproof of thoſe that take no ſuch care to avoid the Reproaches of Conſcience, but do that which will be caſt by Conſcience as a Reproach upon them another day. How do ſome for many years together heap up Fuel to keep a Fire burning within them? No ſooner is ſome Fuel ſpent, but there is more Fuel heapt on again; freſh ſins are committed, and after a while theſe ſins come to remembrance, and ſet the Fire a burning. It may be a man may weather it out a little, but then more ſins come to light, and that ſets the Fire a burning again, and ſo there is no end. Conſcience hath not forgotten any thing done many years ago, but remembers it as if it had been done but yeſterday. You that cannot endure to be reproached, that cannot endure to hear others reproached, that cannot bear the reproaches of Men, when as it may be they reproach wrongfully; how will

you

SERMON. III.

JOB XXVII. 6.

My Righteouſneſs I hold faſt, and will not let it go: my Heart ſhall not reproach me ſo long as I live.

HAving already ſhewed you what Conſcience is, and about what it is imployed, and how it is imployed, and given you ſeveral reaſons why we ſhould make it our great care ſo to live, that Conſcience may not reproach us while we live; and having made ſome Uſe of the Doctrine, I now come to reſolve two queſtions or caſes.

1. The firſt is, how may we ſo live, walk and act, and carry our ſelves, that Conſcience may have no cauſe to reproach us another day?

2. If we have ſo lived, ſo walked, acted, and ſo carried our ſelves, that

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Conſcience hath had juſt cauſe to reproach us, and doth reproach us; what is to be done, that the reproaches of Conſcience may be wiped off, that Conſcience may be quiet, and ceaſe to accuſe and condemn, ceaſe to vex and torment? Theſe are the two caſes I am to anſwer.

Caſe 1. How may we ſo live, walk, act and carry our ſelves, that Conſcince may have no cauſe to reproach us? You ſee that *Job* did ſo live and carry himſelf, that though his friends did reproach him, his Conſcience did not reproach him; though his friends did charge him, yet his Conſcience did diſcharge him, though his friends did condemn him, yet his Conſcience did acquit him. He did ſo live, that he was able to maintain his Integrity and Uprightneſs; and doubtleſs it is not a thing impoſſible, but we do not ſet to it, we do not ſet about it in earneſt. If we be Chriſtians indeed, and not almoſt Chriſtians, we might ſo live as Conſcience might have no juſt cauſe to reproach us. O Sirs, Relations may reproach us. Wives may reproach Husbands, and Husbands reproach Wives, Chil-

Children may reproach Parents, and Servants reproach their Maſters, and one Neighbour reproach another; but it is poſſible ſo to live, that Conſcience all this while may be at peace, and not reproach us. Poſſibly you may be ready to think and ſay within your ſelves, Would we could tell how we might ſo live, pray let us have ſome directions how we may ſo live that Conſcience may not reproach us. But before I give counſel ſhould not I know of you whether you will follow it? And in caſe you will not follow it, why ſhould I give it? Ask your ſelves therefore, if the Miniſter ſhall give us no other counſel than what God himſelf gives us, ſhould not I follow it? Sirs, if I give you any other counſel than what God in his holy Word doth give you, I would entreat you not to follow it; nay, if you ſet it at naught I ſhall not be offended. Conſider what *Jethro* ſaid to *Moſes*, *Exod.* 18. 23. *If thou ſhalt do this thing and God command thee ſo*; ſo ſay I. Therefore conſider whether God ſay as I ſay, whether God command you ſo; if ſo, pray take heed how you do ſet at nought the Counſel of God. Now the

firſt Direction which I ſhall give you is this.

Direction I.

Set God always before you. And this will be a meanes ſo to live, that Conſcience may not reproach you. Aſſure your ſelves there is no time wherein Gods Back is turned, no time wherein Gods Eye is not upon you: if you can find a time when God is abſent, you may take your liberty and do what you liſt. You know of what force the Maſters Preſence is among the ſervants; of what force the Parents preſence is among the Children to reſtrain them; of what force the preſence of a Miniſter, or a grave, ſerious and holy Chriſtian, is to reſtrain People from what otherwiſe they would take liberty to do: Sure Gods Preſence ſhould be of greater force to reſtrain us, if we did but live in the Apprehenſion thereof. O if we could but ſet God always before us, what manner of perſons ſhould we be in all holy Converſation, all holy cogitation, and in all holy communication too! *David* did ſet God always before him, and why ſhould not we do ſo too? *Pſal.* 16. 8. *I have ſet the Lord always before*

me.

before me, O then it was that *David was a man after Gods own heart*; then it was that *David* was ſuch a Praying man, and ſuch a Praiſing man, and ſuch an holy and heavenly man, when he did ſet the Lord always before him. You know how perſons will carry themſelves in the ſight of Men, if they have any thing to do in the ſight of others, how they will do it; O that we could do all we do as in the ſight of God. This was the charge that was given to *Abraham* by God himſelf, *Gen.* 17. 1. *Walk before me and be thou perfect*; that is, upright. There is no ſuch way to be upright, as to live in the Apprehenſion of the Preſence of God, and to have this always run in our thoughts, *God heareth, God ſees, and God knows.* O that this were written upon your Desks and Shop-Boards, *God ſees*; O that this were written upon your Tables, *God ſees*; O that this were written upon your Looking-Glaſſes, *God ſees*; O that this were written upon all your Attire & Dreſſes, *God ſees*; and O that this were written upon your Naked Breaſts and Shoulders, *God ſees*, and upon your Faces and Fore-heads too. I do aſſure you (that)

that God does see you; O that you would live in the continual Apprehension of it. God sees thee, God knows what all your thoughts are, what all your designs are, what all your sayings and doings are. Be ever thinking, God *knows, God hears, God sees. In all thy ways acknowledge him, and he shall direct thy paths, Prov.* 3. 6. This will make you careful to keep Gods Precepts, if in all your ways you look upon God as your Observer and Overseer. This was that which made *David* careful to observe Gods Precepts, *Psal.* 119. 168. *I have kept thy Precepts and thy Testimonies.* O blessed *David*, how didst thou do this? He tells you in the next words, *For all my ways are before thee.* I could heartily wish that you would often and seriously read and consider these three or four Scriptures; *Job* 34. 21, 22. *For his eyes are upon the ways of man, and he sees all his goings.* There is no darkness or shadow of death, where the Workers of iniquity may hide themselves. There is no hiding from God, he sees all our goings; we cannot set one foot before another, but God sees it. Alas, alas, [illegible] but go out of doors, God [illegible] sees

sees it, if he goes into the Field God sees it, if he goes to other Houses God sees it, if he goes to his own house God sees it too. *Prov.* 15. 3. *The eyes of the Lord are in every place, beholding the evil and the good. Prov.* 5. 21. *The ways of a man are before the eyes of the Lord, and he pondereth all his goings.* I desire you once a week to read over the former part of the 139 *Psalm.* If I should desire you to read it once a day, it would not be lost labour. You will see there is no going out of the sight and presence of God. Verily (Sirs) to set God always before us, and to live in the Sight and Apprehension of the Presence of God, this would have such an influence upon our thoughts, words and works, that it would make them pleasing to God; and if so, Conscience would never reproach us for them; for Conscience will not reproach us for doing that which is pleasing to God. Thus much for the first Direction.

Direction. II.

Set up God's will revealed in his Word as the Rule of all your thoughts, words, and actions; as the rule of all your duties, your general calling, and of all your

in your particular calling; as a rule of all your natural, civil, and religious actions; ſet up the Will of God revealed in his Word, as the rule of your all. Let it be the rule of your carriage towards God, of your carriage toward men, toward your ſelves, and toward others. This is Scripture direction, the Counſel which the Holy Ghoſt giveth; therefore I beſeech you ſeriouſly conſider of it and follow it, *Pſal.* 119. 6. *Then ſhall not I be aſhamed, when I have reſpect unto all thy Commandments*: and in the 9th. verſe a Queſtion is put; *Wherewithal ſhall a young man cleanſe his way?* (the anſwer followeth) *By taking heed thereto according to thy Word*; doing all according to Rule. What hath a child a copy for, but to write after it? and what hath the Maſon a Line and a Plummet for, but to build by it? Let the Word of God be thy Lamp and thy Light, *Pſal.* 119. 105. *Thy Word is a lamp unto my feet, and a light unto my Path.* Order your ſteps according to the Word of God, as *David* prayed, *Pſal.* 119. 133. and then you will not ſtumble; nor give Conſcience any occaſion of reproaching you, if you are careſull when you walk in the

never the less profitable or pleasureable, contentful or satisfactory to us for making Gods glory the end of all; but a thousand to one, it would make every thing by so much the more profitable, pleasurable and satisfactory to us, by how much more we make the glory of God the end thereof. O Sirs, how sweetly will that meat go down that is eaten with an eye to the glory of God? How comfortable will those dealings and tradings in the World be, that are done with an eye to the glory of God?

Direction IV.

If you would so live, that Conscience may have no occasion to reproach you, *Set up an Inquisition Court in your own Souls.* You have heard talk of an *Inquisition in Spain*, and in other Popish Countrys; Oh that you would set up an *Inquisition Court* in your own Souls. We have Courts of *Inquiry* among us; O keep a weekly, nay a dayly, *Court-Inquiry* in your own hearts. Commune with your own hearts every day, according to the example of *David*, *Psal.* 4. 4. *Examine* your selves often, be not seldom in the work of self-examination

2 Cor. 13. 5. *Examine your selves, prove your own selves, whether you be in the faith: know ye not that Christ is in you, except ye be Reprobates or unapproved.* Whether you be reprobate Silver, that is, not current. Examine your selves, prove your own selves. *Psal.* 119. 59. *I thought on my ways* (saith *David*) *and turned my feet unto thy testimonies.* Oh think on your ways, say often to your own soul, What am I o what do I? how live I? whether go I? what will be my condition through all Eternity? will such questions do you any harm? I appeal to your selves that are able to judge. O that I could get you to reckon often with your selves, and to keep a Privy Sessions in your own Souls, and sit as Judges in a Court of Inquiry upon all your thoughts, words and actions, saying to them, come hither my thoughts, come hither my words, come hither my works, come let me examine you, come let me compare you with the rule: would not this prevent the accusations of Conscience, if you did but reckon with your selves once every day, if it were but one quarter of an hour in a day? See *Jer.* 8. 6.

Direction V.

Set open your ears to the voice of Conscience, when it is enlightned and directed by the Word of God. When Conscience hath information from the Word of God, set open your ears to its voice, hearken to the voice of Conscience; as *Abraham* once by Gods command hearkened to the voice of *Sarah, Gen.* 21. 12. *And God said unto Abraham, Let it not be grievous in thy sight because of the Lad, and because of the Bond-woman: In all Sarah hath said unto thee, hearken unto her voice.* Why so say I to you; in all that Conscience, informed by the Word, shall say unto you, hearken unto its voice. *Be subject for Conscience sake,* is the command, *Rom.* 13. 5. This Subjection for Conscience sake to those that are in Authority God hath commanded; Conscience will clamour, upbraid and reproach, if Gods Commands be not obeyed. Hearken to the voice of Conscience, hearken to the directing voice, or the reproving voice of Conscience. *Psal.* 16. 7. *My reins instruct me, &c.* that is, my inmost thoughts and secret motions do instruct me. Hearken to the directing voice, when it saith, *This is*

way; walk in it, *Isa.* 30. 21. When thou heareſt a voice behind thee, ſaying, *This is the way, walk in it*; hearken alſo to its reproving voice, to its correcting voice. Thus *David* expoſtulates, *Pſal.* 42. & 43. *Why art thou caſt down, O my Soul? and why art thou diſquieted within me? Truſt ſtill in God.* Why art thou thus diffident? why art thou thus diſtruſtful? Thus *David* reproves himſelf, and chides himſelf. *Pſal.* 77. 10. *And I ſaid, this is my infirmity. But I will remember the years of the right hand of the moſt high. And I ſaid, this is my infirmity*, this is my frailty; I am to blame. Thus he checks himſelf, and hearkens to the voice of Conſcience.

Direction VI.

Set your ſelves againſt all ſin; both great and ſmall. Fight againſt all ſin, oppoſe all ſin; allow not your ſelves in the practice of any known ſin, nor in the omiſſion of any known Duty. *Paul* was very careful herein, *Act.* 8 23. *And Paul earneſtly beholding the Council ſaid, Men and Brethren, I have lived in all good Conſcience before God unto this day.* And how came he to live in all good Conſcience? It was before God. If we could

well

well remember the firſt Direction, we ſhould the better live in all good Conſcience. *And herein* (ſaith the Apoſtle) *do I exerciſe my ſelf, to have always a Conſcience void of offence toward God and toward Men, Act.* 24. 16. *Pray for us,* (ſaith the Apoſtle) *for we truſt we have a good Conſcience, in all things willing to live honeſtly.* Mark, *in all things*: So *Pſa.* 119. 101. *I have refrained my feet from every evil way, &c.* Verſe 128. *I eſteem all thy Precepts concerning all things to be right, and I hate every falſe way.* Pray obſerve here are three Univerſals: if you would not have Conſcience reproach you, ſet your ſelves againſt Sin, againſt the commiſſion of all Sin, and againſt the omiſſion of all Duties both great and ſmall. If you be not faithful in the leaſt, you will not be truſted in the greateſt. *Luk.* 16. 12. Make Conſcience of evil Thoughts, of idle and unſavoury Words and ſeeming Oaths: and according to the Rule abſtain from all appearance of evil, from all ſemblance of evil. 1 *Theſ.* 5. 22. Take heed of Deceit, and of every thing that hath the ſhew & ſemblance of evil. Take heed of Wanton Dreſſes: take heed of enſnaring Attire: I am confident that

many poor creatures have been catch'd as in a Snare and Trap by the Habit & dresses of the Professors of our Age. Alas, what Inventions have we to draw eyes, both behind and before, to this part of the Body? and to the other part of the Body? The Lord be merciful to us, is this the way to escape the reproaches of Conscience? O Friends, take heed of deceit in your dealings; take heed of Lying for advantage; take heed of the Husk & Kernel of the Grape; though we drink not the Wine, may we not eat the Grape? if not the Grape, may we not eat the Husk of the Grape? And if not the Husk, yet may we not eat the Kernel of the Grape? No, *Numb.* 6. 4. *This is the Law of the Nazarite, All the days of his Separation he shall eat nothing that is made of the Vine-Tree, from the Kernels even to the Husk.* He must not drink Wine, that was the Law of the *Nazarite*, That he might not be ensnared, not under a temptation to drink Wine, he must not meddle with any thing coming of the Vine, not the very Husk or the Kernel, lest he be ensnared. Our first Mother *Eve* was drawn to Eating by seeing: O take heed of Temptations and

Snares,

Snares,& be not a Snare or Temptation unto others; but make Conscience of every sin,whether great or small. Nay further, if there be any question or doubt about any thing,whether it be a sin or no,what shall we do then? Some say it is a sin,& some say it is not a sin; & possibly some good men may say it is not a sin, and some good men may say it is a sin; what shall we do in such a doubtful matter? I shall quickly resolve you; Take the surest side. In such a case when the matter is doubtful, the surest way now is not to make or meddle at all with it.

Was there not Meat enough for them to eat in the Primitive Times, besides that which did give offence? Some doubt whether it was lawful to eat of this or that meat; what need we eat of it? *Paul* saith in such a case, *I will never eat flesh while the world standeth, rather than offend a weak brother.* It is not lawful, saith one; I will do it for all that, saith another. They are not of *Pauls* Spirit. And as for Dresses & Habits, are there not enough besides those which are questionable, and which both Ancient & Modern Divines have all condemned as sinful? Possibly some will assume a greater Liberty, and

We are now generally grown to a greater Latitude; but tell me, is there not enough of other ſorts, but we muſt uſe ſuch habits and dreſſes as are doubtful, queſtionable, & offenſive? God help us to conſider of it. In all matters doubtful & queſtionable, ſtill take the ſureſt ſide. If you do that which is queſtionable, & doubtful, you may ſin, & poſſibly it may be found to be a ſin at the Day of Judgment: & if ſo, what will you do then? It was the ſpeech of Mr. *Bolton* concerning long hair: *You ſay the wearing of long Hair is not a ſin, but what if it be found at the Day of Judgment to be a ſin? You will then wiſh, O that I had left it off, or never uſed it.* Men are not infallible, Miniſters are not infallible, no not the beſt of them; you are not to ground on them as if they could not be miſtaken: therefore in all doubtful caſes chuſe the ſureſt ſide. There is Meat enough to eat beſides that which is doubtful; & there is Apparrel enough to wear beſides that which is offenſive & queſtionable. If you would ſo live that Conſcience may have no cauſe to reproach you, my Counſel to you is, Take always in doubtful matters the ſureſt ſide, which is not to meddle or make with it at all: for if you do it, you may ſin, and

cond caſe. What if we have neglected theſe rules & directions which have been laid before us. If you have neglected to walk according to rule, and have given Conſcience juſt cauſe to reproach you; & if Conſcience does reproach you, and if you ask me, How may we get the reproaches of Conſcience wiped off, & get Conſcience quiet again? I anſwer in two words, *Repent and Believe.*

1. Repent of that before the Lord which Conſcience reproacheth you for, mourn for it, be aſhamed of it, judge & condemn your ſelves for what is paſt, reſolve againſt it for the time to come, this is a good courſe. *If we confeſs our ſins, he is faithful & juſt to forgive us our ſins, & cleanſe us from all unrighteouſneſs,* 1 Cor. 11. 31. *For if we would judge our ſelves, we ſhould not be judged*; & if we acknowledg our tranſgreſſions, & accept of the puniſhment of our iniquity. Read Lev. 26. 40, 41, 42. There is not a better way to wipe off the reproaches of Conſcience, than by the tears of repentance. Follow the example of that Woman that came behind our Lord & Saviour, & *waſhed his feet with her tears, & wiped them with the hairs of her head.* A ſervice perhaps that you would be loth to put your hair

to; but Sirs, if you would have Conscience to be quiet, then seriously set upon the work of repentance.

2. *Believe.* By Faith set Christs blood on work, to wipe off the aspersions and reproaches of Conscience, to purifie and pacifie Conscience, get Conscience sprinkled with the blood of Christ, *Heb* 9.14. You read of one, *Mat.* 15.28. that set the Pity & Power of Christ on work to make her Daughter whole. *Jesus answered and said unto her, O Woman, great is thy Faith! Be it to thee even as thou wilt.* Christ seemed not to regard her a while, but she followed him, & set his Pity & Power on work. Faith will set the blood of Christ on work, to wipe off the reproaches of Conscience. The *Centurions* Faith set Christ on work to heal his Servant, *Lord,* (saith he) *my Servant lyeth at home sick of the Palsey, grievously tormented. And Jesus saith unto him, I will come and heal him. The Centurion answered & said, Lord, I am not worthy that thou shouldest come under my Roof, but speak the word only, & my Servant shall be healed. And Jesus said unto the Centurion, Go thy way, & as thou hast believed so be it done unto thee. And his servant was healed in the self same hour,* Mat. 8.13. The Lepers Faith did

ſet Chriſt on work, *Mat.* 8. 2, 3. *And there came a Leper & worſhipped him, ſaying, Lord, if thou wilt thou canſt make me clean. And Jeſus put forth his hand & touched him, ſaying, I will, be thou cleane & immediately his Leproſie was cleanſed.* The Father of the Child that had a deaf & a dumb Spirit, his Faith ſet Chriſt on work, *Mark* 9. 23, 24, 25. *Jeſus ſaith unto him, if thou canſt believe, all things are poſſible to him that believeth. And ſtraightway the Father of the Child cryed out with tears, Lord, I believe, help thou my unbelief.* The Faith of the Woman diſeaſed with an Iſſue of blood ſet Chriſt on work, *Mat.* 9. 21. *For ſhe ſaid within her ſelf, if I may but touch the Hem of his Garment, I ſhall be whole.* And it follows, *the Woman was made whole from that hour.* The Faith of the poor Leper ſet Chriſt on work, *Luk.* 17. 19. *And Jeſus ſaith unto him, Thy faith hath made thee whole.*

And likewiſe the Womans faith (*Luke* 7. 48) ſet Chriſt on work for the pardon of her ſins, he ſaid unto her, *Thy ſins are forgiven thee.* And *v.* 50. Chriſt tells her, *Thy faith hath ſaved thee, go in peace.*

And likewiſe the Faith of blind *Bartimeus*, Mark 10. 51, 52. ſet Chriſts Power and Pity on work, and [illegible]

And the Faith of the two blind men in *Mat.* 9 27, 28, 29, 30: Chriſt touched their eyes & ſaid, *Accordi..g to your Faith, ſo be it unto you.* And their eyes were opened. O if you could but (according to theſe Examples) ſet Faith on work for the healing of your ſouls, Conſcience would be quiet. Thus beſpeak & expoſtulate with thine own Conſcience, & ſay, It is true (Conſcience) I have ſinned, & deſerved to be reproached & condemned, but I fly to the Blood of Chriſt for cleanſing, & I apply that by Faith. Nay (ſaith Conſcience) if thou fly to that City of Refuge, I can then no longer purſue after thee; thou art ſafe enough from me. If thou makeſt the Blood of Chriſt thy Refuge, thou art then ſecured from all the Storms & Terrors, & Reproaches of Conſcience. If you would not have Conſcience upbraid you, accuſe & condemn you, ſet about the work of Repentance & Faith, & then whatſoever cauſe you have given Conſcience to reproach you, it will reproach you no more, it will be quiet & at peace with you; always provided that you ſet about this work of Faith and Repentance ſeriouſly & in good earneſt. Conſider what hath been ſaid, and the Lord give you underſtanding in all things.

FINIS.

And the Faith of the two blind men in *Matt.* 9. 27, 28, 29, 30. Christ touched their eyes & said, *According to your Faith, so be it unto you.* And their eyes were opened. O if you could but (according to these Examples) set Faith on work for the healing of your souls, Conscience would be quiet. Thus bespeak & expostulate with thine own Conscience, & say, It is true (Conscience) I have sinned, & deserved to be reproached & condemned, but I fly to the Blood of Christ for cleansing, & apply that by Faith. Nay (saith Conscience) if thou fly to that City of Refuge, I can then no longer pursue after thee; thou art safe enough from me. If thou makest the Blood of Christ thy Refuge, thou art then secured from all the Storms & Terrors, & Reproaches of Conscience. If you would not have Conscience upbraid you, accuse & condemn you, set about the work of Repentance & Faith, & then whatsoever cause you have given Conscience to reproach you, it will reproach you no more, it will be quiet & at peace with you, always provided that you set about this work of Faith and Repentance speedily & throughly. Consider what hath been said, and the Lord give you understanding in all things.

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And the Faith of the two blind men in *Mat.* 9 27, 28, 29, 30. Chriſt touched their eyes & ſaid, *According to your Faith, ſo be it unto you.* And their eyes were opened. O if you could but (according to theſe Examples) ſet Faith on work for the healing of your ſouls, Conſcience would be quiet. Thus beſpeak & expoſtulate with thine own Conſcience, & ſay, It is true (Conſcience) I have ſinned, & deſerved to be reproached & condemned, but I fly to the Blood of Chriſt for cleanſing, & I apply that by Faith. Nay (ſaith Conſcience) if thou fly to that City of Refuge, I can then no longer purſue after thee; thou art ſafe enough from me. If thou makeſt the Blood of Chriſt thy Refuge, thou art then ſecured from all the Storms & Terrors, & Reproaches of Conſcience. If you would not have Conſcience upbraid you, accuſe & condemn you, ſet about the work of Repentance & Faith, & then whatſoever cauſe you have given Conſcience to reproach you, it will reproach you no more, it will be quiet & at peace with you; always provided that you ſet about this work of Faith and Repentance ſeriouſly & in good earneſt. Conſider what hath been ſaid, and the Lord give you underſtanding in all things.

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